



EPISCOPAL NEWS SERVICE

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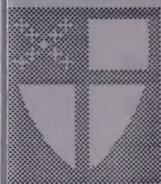
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news digest

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Church of England clears final hurdle for ordination of women to the priesthood

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During five years of deliberation and controversy the responses have run "the gamut of human emotions, including pain, sorrow and joy," noted Archbishop of Canterbury George Carey who chaired the meeting. Before the final vote he cautioned that the action should be taken "in a Christian spirit of sensitivity and understanding to one another." The Rev. Paul Williamson, who had unsuccessfully sought a last-minute legal move to stop the vote, unfurled a banner after the vote and shouted, "You have just lost the Church of England and its assets."

The critical vote on the issue came in November of 1992 when the General Synod approved the ordination of women by the required majorities in all houses. That decision was later approved by the Parliament and granted royal assent, as required for an established church. The synod also approved legislation establishing a controversial system of "episcopal visitors," commonly called "flying bishops," to minister to parishes whose opinions on the ordination issue differ from those of their bishops. (Page 5)

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The consecrations took place without any sign of dissent. When Archbishop Percy O'Driscoll, metropolitan of Ontario, asked in the words of the consecration service if there were any objections, there was only silence. It was a marked contrast to the 1988 consecration of the first woman to become a bishop in the Episcopal Church. On that occasion two people voiced objections to the consecration of the Rev. Barbara Harris as suffragan bishop of Massachusetts. (Page 6)

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Browning issued a statement last April contending that the conflict is "a special challenge to the churches because religion itself is a major contributor to the suffering." At that time he, unlike most other church leaders wrestling with the church's position on the crisis, said that, unlike the Gulf War, "today we find ourselves confronted with an evil war, the sure elimination of which may be possible only by means of armed intervention."

"My decision not to oppose air strikes is predicated on providing

humanitarian relief to the people of Sarajevo and an expectation that such strikes be limited to that sole objective, and not as a step to widening the conflict," Browning said in his February statement. He called on Episcopal congregations "to pray at every public service for the suffering people of Bosnia." (Page 8)

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"The reason that gambling is spreading is because of the Episcopal Church," Prof. Nelson Rose of Whittier College's School of Law told a startled audience of church leaders gathered at a consultation in Las Vegas to explore the social, economic and environmental consequences of gambling. He said that gambling had always been considered a sin but about 200 years ago that attitude began to lose religious significance and gambling went from sin to vice. "When the church is running bingo in the basement and the state sponsors billion-dollar lotteries, there is no force left to raise the morality issues," Rose said.

"The purpose of this conference is to help us make informed decisions-- and to know the right questions to ask if casino gambling comes to our neighborhoods," said Diane Porter, senior executive for program for the Episcopal Church. The conference was sponsored by the church's Advocacy, Witness and Justice unit and the Diocese of Nevada. "We will attempt to learn from those who have lived with these issues," she told the nearly 100 participants from 28 dioceses, representing a broad spectrum of church leadership.

Nevada's Lt. Gov. Sue Wagner was one of several who argued that attitudes towards gambling have changed dramatically and "people began to think of it as respectable, harmless fun." As attitudes change, gambling has proliferated. She reminded her audience that today 19 states have casinos, 22 riverboats are in operation with another 52 planned. As the economic arguments for gambling have gotten stronger, the moral arguments against it have crumbled, contended Prof. William Eadington of the Institute for the Study of Gambling and Commercial Gaming at the University of Nevada in Reno. The rapid acceptance of state-sponsored lotteries was "the John the Baptist for gambling, helping to prepare the way" for other forms of gambling, according to Eadington. Today 37 states and the District of Columbia have lotteries and they are available to over 80 percent of the country's population.

"Be clear why you are legalizing gambling," Eadington warned those communities who are actively considering the prospect. "Will the economic benefits outweigh the social costs? The time for good policy is now." (Page 9)

94030D

South African churches work to curb violence, support electoral process

Churches that participate in the World Council of Churches will serve as both a sign and instrument of hope as South Africans prepare for their first multi-party, non-racial elections April 26-28. To insure that the elections are free, fair and without fraud, the country will need 30,000 electoral monitors at 9,000 polling stations. The nation's churches are being challenged to provide the bulk of the monitors.

Most churches, including Anglican dioceses, will join efforts at voter education during Lent. The Rev. Earl Neill, former executive for national mission at the Episcopal Church Center who recently served in the Church of the Province of Southern Africa's (CPSA) Department of Justice and Reconciliation, described the CPSA's voter education efforts. "We held workshops about the whole democratization process targeted for vestry, parish councils, diocesan councils, men's, women's and youth groups. Our efforts were geared at training people to go on out to train others," he said.

The church's efforts will be most difficult in the Diocese of Natal because of continued fighting between supporters of Nelson Mandela's African National Congress and the Zulu-based Inkatha Freedom Party led by Chief Mangosuthu Buthelezi. Inkatha has been calling for a boycott of the elections. Bishop Michael Nuttall of the Diocese of Natal is worried that a boycott will undermine the secrecy of the ballot box. "To stand in a queue and vote will show you oppose the boycott," he said. Church leaders in Natal have called for Sunday April 24 to be observed as a special day of prayer for a free, fair and peaceful election. (Page 12)

90246

Church of England clears final hurdle for ordination of women to the priesthood

by James H. Thrall

In what seemed an almost anti-climactic act, the General Synod of the Church of England met briefly on February 22 to "promulgate" a change in church law that formerly restricted the priesthood to men. The vote now clears the way for an estimated 1,000 women deacons to move towards ordination as priests, beginning March 12 in the Diocese of Bristol.

"It has been a long haul," said the Rev. Kath Burn, a Church of England deacon who was ordained to the priesthood in the Diocese of Ohio. "I don't have to be in exile any more."

During five years of deliberation and controversy the responses have run "the gamut of human emotions, including pain, sorrow and joy," noted Archbishop of Canterbury George Carey who chaired the meeting. Before the final vote he cautioned that the action should be taken "in a Christian spirit of sensitivity and understanding to one another."

Contradiction of tradition

While no debate was permitted on the legislation itself, the Rev. John Broadhurst of Forward in Faith, an organization strongly opposed to ordination of women, read a statement protesting the action because it contradicts church tradition. "For these reasons many members of this synod are not here today, and some will never be here again. Many others feel they have no choice but to be absent from the synod when these canons are promulgated," he said. He and others opposed to the action left before the vote was taken.

The Rev. Paul Williamson, who had unsuccessfully sought a last-minute legal move to stop the vote, unfurled a banner after the vote and shouted, "You have just lost the Church of England and its assets."

Christina Rees, a synod member and media spokesperson for the Movement for the Ordination of Women (MOW) said the organization regarded its mission accomplished and will "put itself out of business." Still other battles loom, she added, centered around the consecration of women as bishops. And persecution of women priests will persist, even after the legal hurdles are cleared.

Relief and thanksgiving

The synod also approved legislation establishing a controversial system of "episcopal visitors," commonly called "flying bishops," to minister to parishes whose opinions on the ordination issue differ from those of their bishops. While the option is intended to serve parishes on both sides of the issue, it has been seen largely as a victory by opponents.

The critical vote on the issue came in November 1992 when the General Synod approved the ordination of women by the required majorities in all houses. That decision was later approved by the Parliament and granted royal assent, as required for an established church.

The vote may have been just a formality yet MOW moderator, the Rev. Cathy Milford, said that she felt "tremendous relief and thanksgiving. The bonds that have tied women for centuries have been burst asunder." She also said that the whole process "could not have been done in a more open, thorough manner." She predicted that "the time will come when we will wonder what on earth the fuss was all about."

--James H. Thrall is communications officer for the Diocese of Connecticut and president of Episcopal Communicators.

90247

Anglican Church of Canada consecrates its first woman bishop

by Carolyn Purden

In a service that included more than 2,300 people, the Rev. Victoria Matthews became the first female bishop in the Anglican Church of Canada on February 12. Her consecration occurred 18 years after the first women were ordained as priests in the Anglican Church of Canada.

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Archbishop Percy O'Driscoll, metropolitan of Ontario, asked in the words of the consecration service if there were any objections, there was only silence. It was a marked contrast to the 1988 consecration of the first woman to become a bishop in the Episcopal Church. On that occasion two people voiced objections to the consecration of the Rev. Barbara Harris as suffragan bishop of Massachusetts.

Ecumenical guests

The Toronto consecration service combined the pageantry of church and state as a lengthy procession, punctuated by brilliantly colored banners, made its way down the aisle of St. Paul's Anglican Church.

Leading the way was the Queen's representative in the Province of Ontario, Lieutenant-Governor Henry Jackman, accompanied by his scarlet-jacketed military aide de camp. Following him were most of the Canadian bishops, who had just concluded a House of Bishops meeting in Toronto, and Bishop Michael Johns, retired bishop of the Church of South India. At the end of the procession came the primate of the Anglican Church of Canada, Archbishop Michael Peers, and Archbishop Simon Kim, primate of the Anglican Church in Korea.

Ecumenical guests included Roman Catholic Auxiliary Bishop John Knight and Chicago Bishop Vic Esclamado of the Philippine Independent Church. Bishops of the Ukrainian Orthodox Church, the Old Catholic Church, the Polish National Catholic Church and the British Methodist Episcopal Church also attended.

During his sermon, Bishop Frank Griswold III of Chicago quoted the advice he had received from a Benedictine abbot whom he had consulted prior to his own consecration: "'Be yourself,' (the abbot) said. 'Others will show you your weaknesses. Don't become a perfectionist; God will reveal his glory through your weaknesses. Don't become dejected by your failures. If God wants you to be a bishop, God will be with you in spite of everything.'"

Griswold said that the core of episcopal ministry is the disposition of one's heart. He quoted Brazilian Bishop Dom Helder Camara who, emphasizing that the bishop belongs to all, said, "My door, my heart, must be open to everyone, absolutely everyone."

Heart of stone to heart of flesh

Griswold said that he had experienced the costliness of these words. They meant transforming a heart of stone into a heart of flesh, and living through the pattern of Christ's death and resurrection. He added, "To open the door of one's heart is to relinquish certitude in favor of living the questions

and to see Christ in all who knock 'on the right or the left.'

"It means to embrace and take into the inner chamber of one's own being seemingly irreconcilable and passionately held points of view, submitting them to the truth who is Christ and then remaining steadfast, even in the very midst of hell, without despair," Griswold added.

He said the bishop reconciles divergent points of view by "making room for them in one's own heart and being able to say deep within, 'Progressive and conservative are met together; pro and con have kissed one another.'" When this occurs, the bishop becomes a living sign of unity, Griswold said. Addressing the two bishops-elect he concluded, "May your door, may your heart be open to everyone, absolutely everyone."

As O'Driscoll said the prayer of consecration, the Canadian bishops moved forward to lay their hands on the heads of the kneeling candidates. Joining them were Archbishop Kim, Bishop Griswold and Bishop Johns. After the two new bishops were vested and presented to the congregation, they received a standing ovation.

The service ended with the Eucharist, and at its conclusion Bishop Matthews and Bishop Bedford-Jones blessed the people. The congregation once again broke into prolonged applause as the recessional began and the two new bishops led the procession up the aisle and out the massive doors of the church.

--Carolyn Purden is editor of *Anglican Journal/Journal Anglican*.

90248

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forces from Sarajevo will be permanent and follow-up negotiations fruitful."

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In his attempts to wrestle with the morally correct position, Browning acknowledged the possibility that armed intervention could lead to escalation of the violence. Yet he added in his April statement that "continued opposition to such intervention remains virtually certain to condemn further innocent people to death--or to survival on brutal terms."

"My decision not to oppose air strikes is predicated on providing humanitarian relief to the people of Sarajevo and an expectation that such strikes be limited to that sole objective, and not as a step to widening the conflict," Browning said in his February statement. He called on Episcopal congregations "to pray at every public service for the suffering people of Bosnia."

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Consultation explores moral and economic issues of gambling

by James E. Solheim

"The reason that gambling is spreading is because of the Episcopal Church," Prof. Nelson Rose of Whittier College's School of Law told a startled audience of church leaders gathered at a casino/hotel in Las Vegas to explore the social, economic and environmental consequences of gambling.

"The purpose of this conference is to help us make informed decisions--and to know the right questions to ask if casino gambling comes to our neighborhoods," said Diane Porter, senior executive for program for the Episcopal Church. The conference was sponsored by the church's Advocacy, Witness and Justice unit and the Diocese of Nevada. "We will attempt to learn from those who have lived with these issues," she told the nearly 100

participants from 28 dioceses, representing a broad spectrum of church leadership.

In his provocative address, Rose said that gambling had always been considered a sin but about 200 years ago that attitude began to lose religious significance and gambling went from sin to vice. "When the church is running bingo in the basement and the state sponsors billion-dollar lotteries, there is no force left to raise the morality issues," he said.

Although Rose described the current scene as "the golden age of gambling," he traced the development of gambling through the nation's history and demonstrated how scandals and corruption led to legal backlash. Heavy regulation of gambling today suggests that it is treated "basically like a plague" to be isolated and controlled. And he predicted that today's widespread acceptance will also lead to a crash within the next 40 years because gambling will become too pervasive and there will be a "revulsion."

The crash in popular acceptance of gambling will come, according to Rose, with a reassertion of what he called Victorian morality. And it will be accompanied by a swing in the other direction, towards complete prohibition.

No economic quick-fix

Nevada's Lt. Governor, Sue Wagner, opened the conference February 6 at the Four Queens Hotel and Casino by tracing the history of gambling in Nevada since it was first legalized in 1869. In 1931 when "landmark legislation was passed allowing betting on everything except for lotteries," she said that Nevada "became the outlaw state, the place where anything goes."

That situation changed substantially in the 1960s and, under pressure from the federal government, "we succeeded in cleaning up what had been perceived to be a shady business to such an extent that the industry today bears only the slightest resemblance to its early years," according to Wagner. Today gambling is "just another business," she contended.

Wagner's was the first of several who would argue that attitudes towards gambling have changed dramatically and "people began to think of it as respectable, harmless fun." As attitudes changed, gambling has proliferated. She reminded her audience that today 19 states have casinos, 22 riverboats are in operation with another 52 planned. Because gambling is spreading so rapidly across the country, she said that "sometimes it seems it's no longer a question of whether you'll have gaming in your home town--but when."

Wagner and most of the other speakers warned against the myth that gambling provides an economic quick-fix to local problems. She said that studies have clearly revealed that gambling won't produce enough tax revenue

to solve serious fiscal problems.

Wagner cautioned against using the Nevada experience as a model or blueprint since the state's economy is tourist-driven with most of its jobs in the service categories. Most of the state's problems can't be traced directly to gambling but rather stem from the state's rapid population growth (Las Vegas is the fastest-growing city in the nation at almost 14 percent per year) and its expanding economy.

The moral ambiguity of gambling

As the economic arguments for gambling have gotten stronger, the moral arguments against it have crumbled, contended Prof. William Eadington of the Institute for the Study of Gambling and Commercial Gaming at the University of Nevada in Reno. He said that the Reagan Administration's cutback in support for local government "triggered the need to explore other sources of revenue." Gambling will "continue to grow by leaps and bounds, perhaps reaching a \$100 billion industry by the end of the century," he added.

The rapid acceptance of state-sponsored lotteries was "the John the Baptist for gambling, helping to prepare the way" for other forms of gambling, according to Eadington. Today 37 states and the District of Columbia have lotteries and they are available to over 80 percent of the country's population.

The spread of lotteries has changed the issue of morality since both church and state have been coopted and no longer serve as voices of opposition, said Eadington. With "pervasive and phenomenal speed gambling has become available everywhere," he said.

The impact of gambling on urban areas will be quite different from the impact on relatively isolated gambling centers like Las Vegas, Eadington observed. Within 10 years he predicted that gambling will be available to people in every major urban center in the nation. "We have lost any sense of a proper level of gambling—we're rushing from one extreme to the other," he said.

"Be clear why you are legalizing gambling," Eadington warned those communities actively considering the prospect. "Will the economic benefits outweigh the social costs? The time for good policy is now."

Counting the social costs

Several speakers pointed to the social costs of gambling. Donald Parker, who runs a mental health center in Atlantic City, said that half the students in New Jersey, and 85 percent in Atlantic City, had been in the casinos illegally. And he said that family stress is the "black lung disease" in New Jersey. "A 24-hour-business can be very hard on family life," especially

if both parents are working, he said. The casinos themselves are difficult work environments with smoke, noise and very little light, he observed. He said that the incomes create a kind of dependency, what he called "golden handcuffs," as employees adjust their lifestyles.

Is gambling a serious moral/ethical issue or just another form of entertainment that is widely accepted by the American public? Phil Bryan, president of Gold River Resort in Nevada, argued that gambling exists for fun and recreation, and should be seen "as part of the total celebration of life." The only obstacle for him is "the lingering shadows of Victorian morality."

Parker, on the other hand, argued that "the general public has been seduced by gambling and ours is a society that is addicted." He even suggested, in a reference to the revival of the Broadway musical, "Guys and Dolls," that "you church people may want to get a drum and get back out on the streets to talk about the morality of gambling."

After several intense days of speeches and conversation, participants did not seem ready to march off to beat a drum in the streets of Las Vegas. But they did leave with a much better idea of the issues involved.

"I now feel prepared to help people wrestle with these issues, to know what is important," Diane Porter said at the conclusion of the consultation. "The church is in such a pivotal place that it must help take the issue apart and look at the complicated components because it's clear there are no easy answers," she added.

94030

South African churches work to curb violence, support electoral process

by Patricia Lefevere

On few occasions can the church take a bow and receive near universal praise on the world stage--but it happened during a recent meeting of the World Council of Churches (WCC) in South Africa.

"If we notch up a victory against apartheid, it is your victory," Archbishop and Nobel Laureate Desmond Tutu told the WCC's Central Committee at its January 20-28 meeting in Johannesburg. The 150-member

committee is drawn from the council's 324 member churches representing nearly half a billion Anglican, Protestant and Orthodox believers in some 100 countries.

The WCC lifted its 14-year program of sanctions against South Africa at the Johannesburg meeting. North American and European churches were among the first to lobby their governments and businesses to sever economic ties to the apartheid government.

Most participants regard the WCC's role as prophetic. "Change is possible when people of faith stand together," observed the Rev. John Lindner, a Presbyterian minister from New Jersey. "The vocation of the church is to be people of hope--not idle or false hope but real, tangible hope."

Churches will monitor elections

The WCC intends to serve as both a sign and instrument of hope as South Africans prepare for their first multi-party, non-racial elections April 26-28. To insure that the elections are free, fair and without fraud, the country will need 30,000 electoral monitors at 9,000 polling stations. The nation's churches are being challenged to provide the bulk of the monitors.

No one expects the task to be easy. Even as the apartheid "monster" lies comatose, "it has spawned some hideously deformed stepchildren--the worst of which is violence," said Methodist Bishop Peter Storey of Johannesburg. Persistent violence threatens to disrupt not only the elections, but also the new majority government.

Most churches, including Anglican dioceses, will join efforts at voter education during Lent. The Rev. Earl Neill, former executive for national mission at the Episcopal Church Center who recently served in the Church of the Province of Southern Africa's (CPSA) Department of Justice and Reconciliation, described the CPSA's voter education efforts. "We held workshops about the whole democratization process targeted for vestry, parish councils, diocesan councils, men's, women's and youth groups. Our efforts were geared at training people to go on out to train others," he said.

"We emphasized that the elections are just one aspect of the whole democratization process and part of voter education through the church is making people aware of that," Neill added. "Not only do you have the elections, but once you elect someone to office, you have a right and a responsibility to hold them accountable."

Diocese of Natal will present challenges for church

The church's efforts will be most difficult in the Diocese of Natal because of continued fighting between supporters of Nelson Mandela's African

National Congress and the Zulu-based Inkatha Freedom Party led by Chief Mangosuthu Buthelezi.

The Diocese of Natal is giving extensive attention to the election in close collaboration with the Natal Church Leader's Group and local ecumenical agencies. The group has issued a public appeal to all parties to take part in the elections. However, Inkatha's opposition was making voter education difficult in some areas, according to Bishop Michael Nuttall of Natal. "It is seen as taking sides."

Inkatha has been calling for a boycott of the elections. Nuttall is worried that a boycott will undermine the secrecy of the ballot box. "To stand in a queue and vote will show you oppose the boycott," Nuttall said. Church leaders in Natal have called for Sunday April 24 to be observed as a special day of prayer for a free, fair and peaceful election.

In the neighboring Diocese of Zululand, Bishop Peter Harker has found "fairly strong feeling against participation" in voter education. Yet in the Diocese of Klerksdorp in Western Transvall, a stronghold of the Afrikaner Resistance Movement, people are highly politicized and ready to vote.

A clear and independent voice

Participants at the WCC meeting heard General Secretary Konrad Raiser urge South Africa's churches and ecumenical bodies to "maintain their clear and independent voice on behalf of the people and in favor of social justice and basic rights." Moved by the leadership of the churches in peacemaking efforts, the WCC established a Program to Overcome Violence that will include a study of the effectiveness of sanctions in resisting oppressive regimes.

In what will be seen as a further attempt to strengthen support for the African members of the WCC, the Central Committee voted to accept an invitation from the Zimbabwe Council of Churches and the country's Roman Catholic bishops to hold the Eighth Assembly and 50th-year jubilee in Harare.

--Patricia Lefevere is a freelance writer from New Jersey who writes regularly on the ecumenical movement. Jack Donovan, communication assistant for Episcopal News Service, contributed to this report.



news briefs

94031

Episcopal Synod opposes seminary's housing policy

The Episcopal Synod of America (ESA), a traditionalist group formed in 1989 to oppose what it perceives as liberal trends in the church, has condemned a policy that opens housing at the General Theological Seminary (GTS) to gay and lesbian couples. In a February 14 statement, ESA executive director Samuel L. Edwards pointed to the revision in policy as evidence of "the moral decadence rampant within the institutional Episcopal Church." He said that the new policy "plainly permits behavior which is just as plainly considered inappropriate by the official acts of the General Convention" that declares physical sex is appropriate "only within the life-long monogamous union of husband and wife." He added that the ESA will join other organizations to "expose and oppose the agenda which lies behind this policy statement." Bishop Craig Anderson, dean and president of GTS, said that when the policy was adopted that it "does not solve all the difficult underlying issues" but that "it does provide the seminary community with a realistic and open framework for living within the tension produced by the discontinuity between the teaching of the Episcopal Church and the experience of many of its members in the area of human sexuality." Same-sex couples who are preparing for ordination and seek seminary housing must receive written approval from their diocesan bishop as a sign of "shared responsibility" for the decision. Edwards said that the policy violates the seminary's own requirements that students and faculty conform to Episcopal teaching.

Texas council endorses diocesan surveys

In what may be the first such effort, delegates to the annual diocesan council of the Diocese of Texas voted unanimously for a new plan of annual surveys to formulate diocesan goals and programs. "We are putting together a questionnaire to create new and exciting ways for the church to step into the 21st century," said the Rev. Stephen Bancroft, rector of Trinity Church in Houston. According to Bancroft, the survey will allow Episcopalians to

designate the goals and programs they support, allowing diocesan officials to focus resources on those goals.

English version of new Catholic catechism nears completion

Millions of copies of the new Catechism of the Catholic Church have been published in nine different versions but the English-language translation has been delayed because of disputes over attempts to use inclusive language. The Vatican has recently cleared the English text and should be available by Pentecost. Reports indicate, however, that the changes to the American version are so extensive that it will be still further delayed.

Murder of Christian leader in Iran highlights persecution

The murder of a prominent Christian leader and human rights activist in Iran has underscored the continuing persecution of that country's estimated 350,000 Christians. The Rev. Haik Hovsepian-Mehr, general secretary of the Assemblies of God and chairman of the Council of Protestant Ministers, disappeared January 17, shortly after he had helped secure the release of another Christian leader. The family is demanding a full investigation. Haik was one of the few church leaders who refused to sign a declaration sought by fundamentalists to keep Muslims out of churches. His church has also resisted pressures by the Islamic government to publicly state that it enjoyed full constitutional rights as Christians in Iran. Since the 1979 revolution Christians have lost much of their property and their leaders have been persecuted. Recently the persecution has increased and church leaders and members have faced continuing confiscation of their property and imprisonment, torture and death.

British press taking fresh look at archbishop of Canterbury

Archbishop of Canterbury George Carey's "honeymoon" with the British press was very short. He was criticized for lacking authority and compared unfavorably with his predecessor, Robert Runcie. And yet many correspondents are taking a second look and concluding that he has "finally found his feet," in the view of Walter Schwarz of the *Guardian*. Those who attended the press conference Carey held after his controversial pastoral visit to Christians in Southern Sudan "found themselves confronted by an archbishop who seemed stronger, leaner and fitter than before," according to Ruth Gledhill, religion writer for the London *Times*. "Emotionally and spiritually he seemed transformed. His statements carried a new and impressive surety, inspiring unprecedented warmth in his listeners," Gledhill

said in a column in *The Tablet*, a British Roman Catholic magazine. She said that "the quality that has seen Dr. Carey through, and looks capable of guaranteeing his success, is his unrestrained determination." She recalled one interviewer who reported that Carey's "toughness" was especially impressive, as revealed by the Sudanese visit. Gledhill pointed to Carey's "courage" in defending the proposals to ordain women to the priesthood as evidence of his strength of character. "Dr. Carey had given serious consideration to whether he should have remained on the fence for this crucial test of his leadership, but in the end decided he should instead be true to himself."

Roman Catholics launch campaign against abortion rights

As part of an aggressive campaign against abortion rights, parishioners in thousands of Roman Catholic churches across the country are hearing sermons and being asked to return postcards to members of Congress expressing their opposition. Almost 19 million postcards are being circulated, contending that "abortion is not health care....Please don't force me to pay for abortions against my conscience. I urge you to keep abortion out of needed health care reform." Last year the National Conference of Catholic Bishops sent out five million similar cards opposing the Freedom of Choice Act that would have prohibited states from restricting access to abortions. Churches can lose their tax-exempt status if they endorse political candidates or tell parishioners how to vote but they can lobby politicians and testify before Congress. "The bishops have the right to do this but just because it's their right doesn't make it appropriate," said Denise Shannon of Catholics for a Free Choice. "There's a certain sense of uneasiness when an all-male body--particularly a celibate, all-male body--takes the lead on an issue that affects women," said the Rev. Richard McBrien, a theology professor at Notre Dame University. Some members of Congress have bristled at what they are calling a mechanized form of lobbying, saying that they are more influenced by personal letters.

Pope deplores gay marriage

In a strongly worded 100-page letter released on February 22, Pope John Paul II deplored the idea of marriages between lesbian and gay persons, describing the idea as "a serious threat to the future of the family and society." The pope's letter was issued two weeks after the European Parliament in Strasbourg offered support for the idea of lesbian and gay marriage. The pope told a congregation of worshipers on February 20 that the parliament was wrong in "inappropriately conferring an institutional value on deviant behavior." Although a few cities in Italy permit local officials to perform

public marriages between gay couples and some Italian legislators have expressed support for the idea nationally, most opinion surveys show a majority of Italians oppose same sex marriages.

Diocese of Colorado studying same-sex unions

Colorado Episcopalians have postponed a decision on the thorny issue of blessing same-sex relationships until after a thorough study at the parish level. A collegium of 140 deacons and priests, aided by Prof. Timothy Sedgwick of Seabury-Western Seminary, discussed sensitive sexuality issues before proposing to the February 11-13 convention a substitute resolution calling for the study. It was passed with a resounding voice vote. Clergy and wardens will meet again in June to assess the mood of the diocese and determine the next steps.

Chinese assert control over religion

The Chinese government has reasserted its control on religious activities, especially by foreigners. Under the Cabinet decrees, foreigners may not set up organizations or schools and are forbidden to evangelize--and they may preach only with permission from the provincial or central government. The decrees also banned underground house churches or other unauthorized places of worship and limits the activities in officially sanctioned churches, especially if there are signs that those activities "destroy national unity, ethnic unity and social stability." Places of worship may not receive funds from overseas, always a touchy issue with the Chinese who resist any suggestion of outside control of Chinese churches. It may also be harder to import religious goods and publications because materials that may threaten China's social and political cohesion will be screened.

Jerusalem meeting probes religious leadership in society

The ethical problems presented by rapid developments in genetic engineering brought 450 church leaders from 97 countries--including 50 heads of national churches or denominations--to Jerusalem for a conference on Religious Leadership in Secular Society. "We cannot turn the clock back and we don't want to do so. But where change and innovation have no boundaries, it can only lead to confusion and chaos," said Rabbi David Rosen, chairman of the conference. Archbishop of Canterbury George Carey said that intolerant and insensitive Christian evangelism has victimized Jews and that anti-Semitism by some churches had contributed to the climate that made the Holocaust possible. "Genuine, loving and sensitive evangelism is essentially an invitation to see what I have seen and to taste what I have tasted. I am

compelled to share the wonder of Christ," Carey said in a speech that was condemned by Orthodox Jewish leaders and Israel's ministry of religious affairs. Carey called for more candid interfaith discussions to weed out extremism, and to "recognize the proper limits of evangelizing."

Secular press badly informed, not anti-religious, says report

The co-author of a report on the relation between religion and the news media said that there is a surprising commitment to religious belief among staffs in the country's newsrooms--and there is strong belief among clergy that news reports of scandal in the religious community can be beneficial. Yet the Rev. Jimmy Allen, former president of the 15-million-member Southern Baptist Convention, said that he tells journalists that they are "missing the root system of stories by ignoring the religious dimension." Allen co-authored with John Dart of the *Los Angeles Times* the report, *Bridging the Gap: Religion and the News Media*, published by Vanderbilt University's Freedom Forum First Amendment Center. Allen said that the report is "a major hit," that 10,000 copies have gone to church leaders and top media executives. Speaking at a communications meeting of the National Council of Churches in Chicago, Allen contended that the church faces a "golden moment" in its dialogue with the media. He said that news executives are embarrassed by their confused handling of the confrontation with Branch Davidians in Waco, Texas. "In the aftermath of that tragedy they are asking how they went wrong in handling the story," he said. "We must assist news media to know who we are. We need an attitude of accessibility" so that we are able to clarify our position on issues, he argued.

Lutheran vice-president speaks on ecumenical issues

The Evangelical Lutheran Church in America (ELCA) will look to the assembly of the Lutheran World Federation (LWF) in Hong Kong for signals on ecumenical matters, Kathy Magnus, vice president of the ELCA, said recently. The LWF assembly is scheduled three weeks before the ELCA churchwide assembly in August 1997, at which time action is expected on three ecumenical proposals: to enter into full communion with the Episcopal Church; to enter into full communion with the Presbyterian Church (USA), the Reformed Church in America and the United Church of Christ; and to declare, with the Roman Catholic Church that 16th century condemnations between the churches are no longer applicable. Magnus made her remarks while visiting Geneva with a group of ecumenical officials of the ELCA who met there with staff of the LWF.

All quiet in Ireland over women's ordination

More than three years after the Church of Ireland ordained its first woman priest, the resignations and schism thought possible have still not happened, according to a recent report in the *Church Times*. With 13 women now ordained priests--two of them serving as rectors in parishes--both clergy and laity appear to have come to terms with the issue, the report concluded. "Not one serving clergyman in the Church of Ireland has resigned over the ordination of women," a church spokesperson said. However, Carola Peck, the secretary of the Church of Ireland Traditional Rite, said they have "a lot of hidden sympathy" among church people, and still have "a goodly number of people attending services."

Lutheran calls for assistance to Liberia

Liberians feel abandoned by the international community, according to Christine Grumm, the deputy general secretary of the Lutheran World Federation (LWF) who visited the Liberian capital, Monrovia, January 13-16. "International attention to Liberia, compared to the former Yugoslavia, is almost nonexistent," she said. The country's warring factions reached an agreement to end the war in July. Despite a cease-fire that has held effectively for six months, continued violence by armed groups has hampered food delivery and other relief activities in much of the country. "People are looking for the community and hope the church offers," she said. "In spite of everything, they see possibilities. People have had enough violence and are looking for a new way."

People

The Episcopal Church Foundation announced the choice of six new fellowships for the academic year 1993-94. As foundation fellows, each of the new scholars intends to pursue a teaching career in an Episcopal seminary in the United States after graduation. The fellows are: the **Rev. Christopher Brown**, recipient of the William B. Given Jr. Fellowship, who is a third year Ph.D. candidate at the Union Theological Seminary; **Melanie Pepper**, recipient of the John Victor Herd Fellowship, who is a Masters of Divinity candidate at Virginia Theological Seminary; **M.R. Ritley**, recipient of a Dorothy A. Given Fellowship, who is a candidate for holy orders in the Diocese of Los Angeles; **Carolyn Sharp**, recipient of the Eugene W. Stetson Fellowship, who begins her first year of doctoral work at Yale University in New Testament this fall; **Julian Sheffield**, recipient of the Harold and Dorothy

Muntz Fellowship, who is a first year Ph.D. candidate studying New Testament at Union Theological Seminary; **Jane Lancaster Talbot**, recipient of a Dorothy A. Given Fellowship, who is a first year Ph.D. candidate studying New Testament at Southern Methodist University.

The board of the National Organization of Episcopalians for Life (NOEL) elected new officers at its annual meeting in late January. A founding member of the board, the Rev. **Rebecca Spanos**, a deacon serving Grace Church in Pittsburgh, was elected president. **Mary Haines**, wife of Bishop Ronald Haines of Washington, was elected vice-president. **Mary Heigl**, NOEL's chapter development officer, was appointed executive director. **Mary Ann Dacey**, NOEL's former executive director, and **David Mills**, editor of *The Evangelical Catholic* and director of communications at Trinity Episcopal School for Ministry, were elected to the board of trustees. According to a press release from NOEL, the board "approved a plan to produce more teaching materials, including a new videotape describing the pro-life position, and to mount an active witness at next summer's General Convention."



news features

94032

Presiding bishop's statement on air strikes in Bosnia

Many faithful people have struggled to respond to the tragedy of Bosnia. Humanitarian and peacemaking efforts have come from government and non-government sources alike. I commend everyone who has prayed, worked and committed themselves to see the end of this dreadful human spectacle.

But we all know that our determination has not brought the results we would wish. Already, the international community is judged for its failure to resolve the conflict. Whatever our failures, however, the tragedy continues and we must continue efforts to end it.

While I believe violence is not the answer to violence, I cannot oppose NATO air strikes against military targets as long as they hold the promise of ending the despicable siege against the civilian population of Sarajevo and provided they are accompanied by a firm resolve, especially from the United States, to bring all diplomatic means necessary to achieve a fair and just negotiated settlement. Hopefully, the withdrawal of Serbian forces from Sarajevo will be permanent and follow-up negotiations fruitful.

My decision not to oppose such air strikes is predicated on providing humanitarian relief to the people of Sarajevo and an expectation that such strikes be limited to that sole objective, and not as a step to widening the conflict.

Until this awful war is ended and there is peace once again in the Balkans, I call on every congregation to pray at every public service for the suffering people of Bosnia. Let us not forget.

**The Most Rev. Edmond L. Browning
Presiding bishop and primate
February 18, 1994**

94033

Former Secretary of State outlines principles for world leadership

by Alice Macondray

"The long-lasting institutions in our society are not the great businesses, but our universities and our churches. [They represent] our commitment to learning and our commitment to God. We have internal work to do in these institutions--we need to make parallel what we say and what we do. The churches must give us leadership."

With that strong admonition, George Shultz, former U.S. Secretary of State, past president of the Bechtel Group, and a "faithful eight o'clocker" at St. Bede's Episcopal Church in Menlo Park, California, concluded his remarks to more than 160 people attending the Business of God lunch in San Francisco, on the theme, "The Struggle for the Future." The lunch was sponsored by the Church Divinity School of the Pacific in Berkeley, California.

Addressing the problems with Russia, Bosnia, North Korea, Muslim terrorists and domestic discord, Shultz stressed that our nation's political actions must align with the values we claim to espouse. We get those values "from our experience, and right out of the Scripture," Shultz said. "The church teaches us about values."

World leadership requires values

Failure to identify and uphold values, Shultz said, hinders our world leadership. "The U.S. has stood for ideas that people around the world basically like." But when "words and ideals don't match, even remotely," people in other nations lose faith in us.

Sometimes we declare our values but don't apply them consistently, Shultz said, citing our current relationship with Russia. We have backed Yeltsin "because he seems to be our best hope and ally for democracy." Yet Shultz also believes that our determination to support Yeltsin at all costs has been unwise. When Yeltsin does things "not in the interest of true democracy, we should speak up," he said.

In Bosnia, Shultz observed, "We're complicit in the mess--we're involved in ridiculous diplomacy because one side has all the power." We say that using force will upset the negotiations. "But territory was acquired by aggression. Human rights violations are rampant.... (and) The other Eastern European nations are scared to death. Will anyone protect them if Russia

comes back?" he asked.

The struggle for the future requires decisive leadership because, as Shultz sees it, we have the prospect of an "incredibly bright economic future... [about which] we can feel wildly optimistic." Thanks to the rapid pace of communication, "what happens in one place is soon known everywhere" and economic development can thus spread rapidly. Improved economy, Shultz noted, would bring rising standards of living. A "drift in the direction of democracy" tends to follow economic improvements, and "rarely do we see democracies, in an aggressive way, declaring war on each other."

Although economic growth prospects are "sensational," they can be destroyed by political tensions like terrorism and the availability of nuclear weapons, Shultz contended.

"How do we think about these problems?" Shultz asked. He suggested that we follow four principles. "Ideas matter," he said. "If your principles are right, then the tactical things fall into place." Among Shultz's principles:

- First, domestic and foreign policy must be considered together; President Bush's mistake was a "neglect and lack of interest in what he called domestic affairs." President Clinton, Shultz thinks, has erred on the other side, letting foreign affairs slip away from him.
- Second, strength and diplomacy are complementary, not in opposition. Strength doesn't mean being trigger-happy; but if your hands are tied behind your back, they'll hand over your head on a platter every time.
- Shultz's third and fourth principles are to "get a habit of global thinking," and to have actions that match ideals. "Have a sense of vision, of conviction, a willingness to stand behind your principles when the going is tough."

Following his talk, Shultz was asked how we can "be all things to all people." "We can't manage the rest of the world," he responded, "But we can say what we stand for and choose good people."

--Alice Macondray is a freelance writer who attends St. John's Episcopal Church in Oakland, California.

94034

Trinity Institute participants grapple with challenges posed by pluralism

by Deborah Griffin Bly

At the same time that communication technologies have made the globe seem like a smaller place, many human communities--including the church--struggle to make sense of a bewildering clamor of competing cultural claims. And in that struggle, they must contend with their own cultural captivity.

Thousands of clergy and lay people across the country who participated in the 25th anniversary conference of Trinity Institute sought to address the challenges of pluralism during the January 24-26 conference centered on the theme, "The Other, Embracing Pluralism."

All Christians experience being 'other'

Almost immediately, participants were drawn into a poignant story about pluralism. In a homily at the opening Eucharist, Bishop Steven Charleston of Alaska, a Choctaw Indian, recalled the first time he was forced to check "other" while filling out the demographic portion of a survey that did not include a designation for Native Americans. He reported that, although he was initially angry about the experience, later he realized that in a sense all Christians are "other."

Noted scholar and author of the bestseller *Race Matters*, Cornel West, warned participants that embracing pluralism is a task much easier to contemplate than to do. West, the professor of religion and director of the African American Studies Department at Princeton cited the poverty and hopelessness experienced by marginalized and disempowered peoples. He suggested that there was little optimism in attempting to foster non-market values in a market-driven culture.

West also asserted that pluralism will require "unaccountable elites" to listen to the voices of the marginalized and to respond to them with a self-critical sense of history, humility and empathy. He exhorted participants to live in what he called "audacious hope," and to recognize that the world indeed has been changed by the brave actions of individuals. "My idea of a democratic community is a jazz band," West said. "Remain open and listening to the unexpected artistic achievement of ordinary people."

Scriptures provide basis for pluralism

Krister Stendahl, former Lutheran bishop of Stockholm, Sweden, and dean of Harvard Divinity School, traced the history of the conflict in Christianity between "oneness" and "otherness." Stendahl, who is renowned for his work on Jewish-Christian relations, contended that Hellenistic philosophy lured Christianity into an obsession with "oneness," an obsessive desire for unity that has negatively molded the understanding of God and human society and relationships.

Stendahl insisted that both Hebrew and Christian scriptures provide for an emphasis on "otherness," or pluralism, and he cited the concept of *agape* as a primary Christian idea that points toward otherness. "Love does not seek its own--love is hungry for the other," Stendahl said. It is only through a loving, organic interplay between others that the grace of pluralism can be seen as the ultimate image of oneness, he added.

In the final presentation of the institute, Walter Brueggemann, professor of Old Testament at Columbia Seminary in Decatur, Georgia, built on Stendahl's argument. Urging participants to return to the sacred texts for insight into the challenges of pluralism, Brueggemann noted that God's interaction with humanity was characterized by movement. "The God of the Bible is a Jew...[and] Jews are an unsettled kind of people," he declared.

For Brueggemann, the modern struggle with pluralism represents God's season of "scattering." God's unsettled spirit of liberation can no longer be channeled through old denominational channels. We live in an era of the scattering of assumptions in the church and in all the world, according to Brueggemann. Arguing for a radical openness to new voices, he concluded, "We must realize that the Other is not a threat, and that God does not need to be defended...God's primal metaphors are personal; God is on the move in the same way that anything alive is on the move and personal."

Technology brings voices together

Even as institute speakers were suggesting solutions to the challenges posed by pluralism, modern communication technologies were providing an intriguing remedy to the problem. Spanning five time zones across the country, more than 80 sites as diverse as cathedral parish halls, hotels, universities and living rooms were linked to the institute by satellite. The downlink technology provided thousands of people with the opportunity to join in what one observer called "a ground-breaking electronic gathering of the church." Even as disparate voices raised questions and offered insights, the technology gave them a common forum in which to be heard and understood.

"We were amazed at the feeling of real accessibility," said the Rev.

Canon Joe Robinson of the Cathedral of St. John in Denver which was a downlink site. Reflecting on the potential benefits of communication technology in the church, he added, "'Christianity can't fit into a pamphlet. Television allows us to teach theology and liturgy by using color, light and drama."

"It's wonderful to be part of an event that brings so many Episcopalians across this country together in such a constructive conversation," said the Rev. Frederic Burnham, director of the Trinity Institute. "The broadcast was electric with enthusiasm."

--Deborah Griffin Bly is a freelance writer in Staten Island, New York.

94035

Presiding bishop's 1994 Easter Message

A prayer for Easter

We thank you, almighty and loving God, that you have given us your son, and that, through his gift of redemption, we have been redeemed as well.

Through your loving actions, our redemption has been accomplished. We pray that we may live in the knowledge of this wondrous truth--and claim for ourselves the gift of our redemption: that our pettiness can become largeness of spirit; that our hate can become love; that our sadness can turn to joy and gladness; that our fear for the future can become faith in what God is doing in our lives; that our greed become a caring for all God's creation; that our grief can be softened; that our suffering can be patient; that we will know ourselves to be free of all that separates us from you.

We thank you, almighty and loving God, that, through your son, we have been reconciled to you, and to one another.

Through your loving actions, our reconciliation has been accomplished. We pray that we may live in the knowledge of this wondrous truth, and claim for ourselves the gift of our reconciliation: that all races may live in harmony; that all who believe in you and know you by whatever name will know as well their oneness in you; that the nations will lay down their arms; that the wealthiest will share with the poorest; that those who would do violence to the helpless will become their protectors; that those who would despoil the earth

will preserve it; that the poor in spirit may gain strength from the joyful; that the aged will teach the young and the young pick up the burdens of those who have long carried them; that parents and children may live together as God's family; that all of us, your people, will know ourselves as brothers and sisters, children of the same God.

Almighty and loving God, we thank you for your son. Help us to claim our gifts and live from this day forward knowing we are in the presence of the risen Christ. Amen.

Photos available in this issue of ENS:

1. Las Vegas meeting explores issue of gambling (94029)
2. Cultural pluralism is theme of 25th Trinity Institute (94034)

Tentative mailing dates for future ENS releases are March 10 and March 24.